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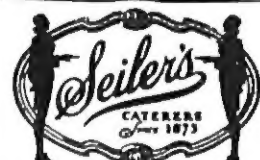
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Caution

When a fellow gets to thinking that he's
really very wise,
And in picking out his head-gear it is hard
to find his size;
When he feels that he's important in the
running of the earth,
And he has his own opinion of exactly what
he's worth;
It's then you want to watch him, but be
careful, never trust,
For when anything's inflated, it is liable
to bust.

When a fellow gets to talking like he thinks
big fellows talk,
And he gets a style of walking like he
thinks big fellows walk;
When he feels that he's a wonder and is
bigger than the boss,
Just strike a balance on him and you're
bound to find a loss;
You will find he's really smaller than the
little grain of dust,
But be careful, never handle, for he's liable
to bust.



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OBIT The late Samuel Baynard, Jr. whose death is recorded on another page of this journal was a man of many talents. Legally trained, he yet chose the benign agency of the Craft to display his talents the better. Humane, scholarly and profoundly sympathetic and friendly he exemplified the best qualities of a Freemason. As one who knew him and his works well THE CRAFTSMAN mourns with thousands of others the passing of the Secretary of the Supreme Council of the Ancient and Accepted Scottish Rite of the Northern Masonic Jurisdiction. *Requiescat in pace.*

U. K. Freemasonry in the United States of America derives its original warrant from the United Grand Lodge of England which country has suffered grievously from the effects of war.

At the present time we hear of deprivation of the necessities of life in Britain, and while it is not in the nature of the citizens of that tight little isle to whine or complain the extent to which they have tightened their belts is becoming perilous. For which reason THE CRAFTSMAN believes it to be an excellent thing for brethren here to ship individual food packages to their fellows overseas from time to time. This charitable act is one which in satisfaction will pay immense dividends. We know.

There are several non-profit agencies organized to prevent waste and to assure safe delivery and this magazine will be glad to assist in any way possible. The impressive result of several hundred thousand contributions from New England Masons to the comfort of Britons in their hour of trial may be better imagined than described.

PRELUDE? The international scene is changing so swiftly these days that even those institutions like the Church, Freemasonry and others which have been the base of Western civilization are vitally threatened.

Insofar as Freemasonry is concerned it has been a primary and elementary principle to steer clear of political dogma as well as any brand of fanaticism in religion.

Truth and a belief in divinity have been at the root of its success, and what progress has been made over the centuries is due in great part to the beneficent effects upon the minds and subsequent acts of its membership from the day when they took their Masonic oath at the Altar of the Craft.

Substantial evidence exists in the form of physical edifices throughout the world of the importance of Freemasonry, but in far greater measure in the minds of mil-

lions who accept its doctrines and live by Masonic light.

Scars in Europe serve as visible evidence of an ideology which had to be smashed for Truth to survive. The ruins of Nazism and the pitiful spectacle of its victims are a deplorable part of the world picture today; the succor of millions of humans sacrificed to the fetish of a materialistic philosophy now becomes the world's chief duty.

Men of the ancient Craft of Freemasonry in all the countries of so-called Western civilization have suffered grievously with their fellows in the grim events of later years. The institution itself has, indeed been attacked physically and spiritually by every devilish device known to the destroyers.

Shall it be said that Freemasons lack the courage to assert their principles publicly and persistently, for all the world to know? It would be a sad day indeed were this true.

So, inasmuch as its fundamentals are involved in the growth of the New World which is to be built it seems necessary, right and proper for the Councils of the Craft to give heed to the current political developments on the international scale; to lend its strength to those elements striving to build straight and true on the wreckage of the past; to spread knowledge of potential evils confronting it, even at the risk of being accused of participation in politics, until the day shall come when by its precepts it may occupy the dignity and eminence to which its talents entitle it.

A NEW "Immediately after the opening of **GRAND MASTER** Grand Lodge (England) in September, and before proceeding to the transaction of any business on the Agenda, the R.W. Assist. Grand Master rising, announcing that it was the duty of Grand Lodge to elect a new Grand Master, said that he desired to nominate for the office His Grace the Duke of Devonshire, K.G., the Deputy Grand Master. He was making the proposal, with the utmost confidence that it would be accepted by the Craft. The Duke came from a great Masonic family and his name had for long been respected in Derbyshire where for generations past his ancestors had been leaders of Masonry. During recent months when he had been called to act as Grand Master he had proved himself fitted to carry out the duties of the office for which he was now being nominated. In civil life, the qualities he had shown were too well known to need emphasizing. His experience as a Mason rendered him in every way fit to fulfill the duties and prove a worthy successor in the long line of Grand Masters under whom the order had so exceedingly prospered."—*The Freemasons' Chronicle (England)*.

Whereupon the G. L. proceeded to elect, unanimously, His Grace the Duke of Devonshire.

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Alfred Hampden Moorhouse, Editor and Publisher.

HISTORY OF CINCINNATUS LODGE

GREAT BARRINGTON, MASSACHUSETTS

An Address

By WORSHIPFUL JAMES L. SINCLAIR

Abler men than I have struggled with the history of Cincinnatus Lodge and have brought to light considerable data, much of which has previously been published and is on file in the archives of the Grand Lodge. Much is lacking, and as the years go by, there is less probability of its being made known to us of this later generation. To some of these other searchers I am indebted for much of the material used in this article.

One hundred and fifty years is a long time—indeed, even fifty years finds only a few of our Brethren remembering our centennial celebration. If careful records had been made and preserved during that century and a half, data for several volumes would be available. But Secretaries, as well as other officers, can be careless; and it is a sad thing that the period we would like most to know about remains almost blank so far as records go.

My assignment this evening is simply to step back a century and a half and tell the story of our Lodge in as few words as possible, touching only the high spots, and omitting as many uninteresting dates, figures, lists of officers and statistics as I can without harm to the story. We start with the year 1795.

At the communication of the Grand Lodge on December 8th of that year, Brother Walter Dean of New Marlborough presented a petition, signed by himself and twenty other Masons, asking for a charter for a Lodge of Masons to be known as Cincinnatus Lodge, which would hold its meetings in New Marlborough.

Of the twenty-one signers, seventeen were Master Masons, three were Fellowcrafts, and one was an Entered Apprentice. The petition was at once accepted, and Brother Dean was assigned a seat in the Grand Lodge. The charter was dated the following day, December 9, 1795, and signed by the illustrious Paul Revere, then Grand Master over a jurisdiction which took in not only Massachusetts, but the states of Connecticut and Rhode Island as well.

Naturally we are proud to exhibit tonight this same charter, yellow with age, preserved for a century and a half. It has been lost and found several times; carefully guarded by some, and carelessly handled by others. It has survived fires and depressions of the Fraternity; it has had various homes, but we have it still—the most valued possession of Cincinnatus Lodge.

Twenty other Lodges, I believe, are still in existence whose charters were signed by Paul Revere as Grand Master, but few are as fortunate as Cincinnatus in having the original document. Montgomery Lodge of Lakeville, Connecticut, thirteen years our senior, and with which we are very intimate, has his signature on its charter as Grand Senior Warden. Some of our

charter members were raised in Montgomery Lodge, and only recently we exchanged work with this Lodge. We have long been friends.

The name Cincinnatus, as applied to a Masonic Lodge, is, to say the least, distinctive. For some time I was under the impression that we stood alone as such. However, recently I discovered that a Lodge with the same name exists in the State of New York, at Cincinnatus, Cortland County.

Why this particular name instead of one pertaining to the planets or some constellation? The simplest, and probably correct, reason goes back to the old Roman Consul of that name, who, about 460 B. C. left his plow in the fields, fought a victorious and decisive battle, and at its conclusion, returned to his interrupted labors. In like manner, several at least of the charter members of our Lodge were veterans of the Revolution, and like Cincinnatus of old, returned to their farms in the vicinity of New Marlborough when their terms of service were finished. Our beautiful Lodge banner displays a painting depicting the Roman Cincinnatus receiving the news of his being chosen Dictator of Rome.

The first officers were: Walter Dean, Worshipful Master; Drake Mills, Senior Warden; and Dan Chappell, Junior Warden.

Two weeks after the date of the charter, December 23, the first meeting of the Lodge was held, at the home of Joel Brigham in New Marlborough. Brother Dean brought the papers which he received from the Grand Lodge; was voted the thanks of the Brethren for his labors; and it was voted that the first day of January, 1796, be the day when the Lodge should be installed.

Accordingly, on January 1, 1796, at 9:00 a. m., the Brethren met as had been agreed upon, and Cincinnatus Lodge was duly installed. At 1:00 p.m. they marched to the church and Rev. Mr. Catlin gave a discourse. Although the record of this meeting has been preserved, it is decidedly brief for so important an event.

On January 6th the first meeting for work was held and two candidates were proposed, accepted and initiated that evening. Again they gathered at the home of Joel Brigham, but the meeting adjourned to the home of Jarvis Mudge at 6:00 o'clock, where the work was done.

In all probability most of the charter members took their degrees at Hartford or in other Connecticut Lodges. Walter Dean settled in New Marlborough in 1773, being then about twenty-one years of age. At the beginning of the Revolutionary War, he joined the regiment of Colonel Patterson of Lenox, who later, as General John Patterson, became the first Master of

Washington Lodge, No 10, a traveling Lodge in the Revolutionary Army. Brother Dean also served in the War of 1812 in the vicinity of Boston. He was prominent in New Marlborough affairs and later moved to Hillsdale, New York.

Gideon Post was a charter member of Montgomery Lodge, Lakeville, and was also a charter member of Sheffield Lodge, which was organized in 1803. He, too, was active in the Revolution.

Noah Church took his degree in Montgomery Lodge in 1790. His father was one of the first settlers of New Marlborough. He was an ardent patriot and served on important town committees.

John Shaw served in Colonel Patterson's regiment, along with Brother Dean.

Moses Hopkins, son of the Rev. Samuel Hopkins, first pastor of the First Congregation Church of Great Barrington, was a merchant in this town and did much to collect large supplies of powder, shot, rum, salt and flour, and forwarded them to General Gates previous to the battle of Saratoga. He was Great Barrington's first postmaster, in 1797.

Names of many of the other charter members are familiar in Southern Berkshire history. Those not previously mentioned are: Samuel Carrington, Benjamin Pierce, Gideon Canfield, Abel Smith, Hezekiah Kilborn, Reuben Buckman, Obediah Smith, Eliphalet Gregory, Elihu Grant, Obediah Dickinson, Jr., Stephen Moss, Zebediah Dean, John Nash and Ebenezer Chadwick.

Brother Dean's trip to Boston to secure our charter was no pleasure jaunt. It meant days of horse-back riding over rough roads, through forest wilderness, and fording streams in the winter month of December. The return trip alone appears to have taken him two weeks. His expenses, refunded later by the Lodge, amounted to 15 pounds and 18 shillings. And some of those faithful attendants at the first meetings at New Marlborough had no easy time of it. I dare say we today would find it much easier to attend a Lodge meeting in Worcester and return in an evening, than did our Brethren in those days who made the trip from Great Barrington to New Marlborough.

In 1800 Sheffield was the largest town in this section, with a population of 2050; Sandisfield was second, with 1857; New Marlborough with 1848, was third; and Great Barrington, numbering 1755, was only slightly larger than Tyringham, with 1712.

In 1796 Sheffield and Stockbridge had postoffices. The highways were nothing but rough wood-roads through the forests. Teaming was all done by oxen, and as much as possible of it in the winter. Hudson, New York, was the market for the entire area—twenty-six miles of mountain roads. Traveling was done on horseback or on foot. It was only natural therefore, that soon after organization the method of determining the dates of holding stated communications was by the moon's fullness rather than by the calendar days. We still retain this style, and while comparatively few Lodges stick to the idea, it is one of the

traditions we hope to keep. Most of us do not need the moon to light our path in attending Lodge now, but on the rare occasions when our ear headlights suddenly go out, we can perhaps partially understand how dark it can be in the woods at night.

Previously to the organization of Cincinnatus Lodge, there had been but three Lodges established in Berkshire County, namely: Franklin Lodge, which met in Cheshire and Lanesboro, alternately six months in each place; Evening Star Lodge, then situated in Lenox; and Berkshire Lodge (extinct), which appears to have been established for a few months in Stockbridge. Some of the jewels of this Lodge were purchased by Cincinnatus.

For the first six months the affairs of Cincinnatus Lodge moved smoothly and the membership increased. The by-laws were often changed. In fact, for four years this was constantly done—making new ones and burning the old.

In February, Brother John Mix of Farmington was invited to come to New Marlborough to instruct the Brethren in "the art of the work"—evidently our first lodge of exemplification.

On June 24, the Lodge observed St. John's Day, with a banquet and an address by Brother Child. There were twenty-one present, and on the same date new officers were chosen. On December 27th of the same year, the Festival of St. John the Evangelist, was celebrated.

Early in the first year, the question of holding part of the meetings in Great Barrington arose. In July, 1797, it was voted to hold half of the meetings in this town and half in New Marlborough, in spite of strong objections from the Brethren of the latter place. The vote was rescinded, and again came up. It was voted to move and not to move, according to the predominance of one faction or the other, several times, but it was not until October, 1797, that the first meeting was held in this town.

The Lodge continued to hold meetings for six months in each town until February 5, 1800, when it was voted to move to Great Barrington. This was done and the Lodge held only one meeting in New Marlborough after this, on May 4, 1803.

Considerable hard feeling seems to have been evident as a result of the move, and at nearly every meeting a vote to move back to New Marlborough would come up. In January, 1802, a committee was appointed to "see what the difference was that existed between the members here and in New Marlborough." Whatever difference there was seems to have been cleared up, for it was not alluded to again.

On October 20, 1802, it was voted to approve a petition of a number of Brethren in West Stockbridge to the Grand Lodge for a charter to establish a Lodge, by the name of Constellation in that town, the name afterwards being changed to Wisdom. May 4, 1803, it was voted that the petition received from Brother Andrew Andrews from Sheffield for a Lodge in that town receive the approbation of this Lodge. Sheffield Lodge was in-

stituted May 27, 1804, and was in existence for nearly twenty-two years. The last meeting was held December 28, 1826, when officers were chosen for the ensuing year. Many of the members were also members of Cincinnatus Lodge.

In 1808 another Lodge was formed, members of Cincinnatus and other Masons residing in Bethlehem, Loudon and Sandisfield uniting. The Lodge was named Rising Sun and held meetings for a few years in Sandisfield and Tyringham. In 1820 they asked to sit a part of the time in New Marlborough.

After permanently removing to Great Barrington, Cincinnatus Lodge met at private houses until September 4, 1806, when the new hall provided by Brother David Leavenworth was dedicated, in a block on the site of the present Mahaiwe Building. This block burned in 1838. The meetings were held regularly every month until 1813; in that year only three communications were held.

From 1814 to 1824 we have no record, but there were twenty-six signatures added to the by-laws during that time, which would prove that meetings were held in these years.

On June 9, 1824, we have a record of the Lodge meeting at Brother Timothy Griswold's Tavern, on the site of the present Lodge room. At the next meeting, July 7, it was voted to remove to the house of David Wilcox, which stood near the entrance to the present Barrington School for Girls. They met there August 4th and September 8th. At the latter meeting it was voted to "adjourn the lodge to their new rooms at the store of Van Deusen and Pyncheon," in Van Deusenville, east of the bridge on the north side of the brook.

About this time there seems to have been some trouble with the Grand Lodge, which finally asked for our charter. At the meeting November 3rd, after some deliberation, it was voted not to surrender it, and the differences were settled and the Grand Lodge dues paid.

The meetings were held regularly until the beginning of the year 1827, when attendance began to drop off, and the last meeting recorded in the book was held March 25, 1828. However, a scrap of paper was found in the old files with a record of a meeting held July 20, 1829, which adjourned to the following day. Later it was discovered from other documents and the Episcopal Church records, that the adjourned meeting was for the purpose of laying the corner stone of the brick chapel in Van Deusenville. This chapel was taken down in 1866 and the present church built. This was the last meeting of the Lodge in Van Deusenville, and there is no record of another meeting until 1852.

The lapse of Masonic activity throughout the country was of course reflected in Cincinnatus Lodge. In spite of the non-existence of actual records of Lodge meetings, tradition persists that some sort of activity existed among a few faithful Masons in spite of the furor of public opinion and political opposition. Today perhaps it would be termed as "underground."

Be that as it may, after the tumult and the shouting died, in the spring of 1852, five Masons met in the Odd Fellows Hall on the top floor of the Long Stone Store. Their object was the reorganization of Cincinnatus

Lodge. Their names should be blazoned on the records, for they were the ones who kept the light burning. They were Edward F. Ensign, Constant Southworth, Increase Sumner and Isaac Seeley, all members of Cincinnatus, and Merritt Van Deusen, a member of Evening Star.

Four days later, May 31st, they met again. They were joined by Jared Johnson and Egbert P. Tobey, old Cincinnatus Masons, and Silas Eddy of Evening Star. During the interval between these meetings a decree had been obtained for reorganization of the Lodge, officers were elected, and on June 24th, they were installed.

On January 22, 1853, they met in their new Lodge rooms in Sheffield, but the reason for such removal is not known. Here they met for over four years, although for two years arrangements were in the making for permission to move once more to Great Barrington.

Back they went, meeting October 2, 1857, in the building later known as the Miller House, with 24 present. The Lodge was again thriving.

I would like to read the names of the committee appointed to make arrangements for the celebration of St. John's Day June 24, 1858. They were life-long, ardent supporters of Masonic ideals, and some of them, as old men, are remembered as faithful attendants at Lodge meetings up to the time of their deaths: Frederick T. Whiting, Samuel B. Sumner, William S. Bradley, Andrew L. Hubbell, John N. Robbins, Henry T. Robbins, Isaac R. Prindle, Marcus E. Tobey, Merritt Van Deusen, and Benjamin F. Durant. This celebration was perhaps the largest Cincinnatus Lodge had held up to that time. Hon. Brother Increase Sumner was the orator, and a banquet was served at the Berkshire House to the Brethren and their ladies. A delegation went to the railroad station to meet the visiting Lodges from Copake, New York, Adams, Pittsfield, North Adams, West Stockbridge and Lee, as well as Brethren from other Lodges. A line was formed headed by a band, and the 125 visitors were escorted to the fairgrounds by members of Cincinnatus, where the exercises were held, then counter-marched to the Berkshire House, where the outdoor banquet was held.

The Lodge continued to occupy rooms in conjunction with the Odd Fellows until October 14, 1864, when they moved to the hall in the new Whiting Block. There they continued to meet until January, 1896, when our present site was taken over.

The one hundredth anniversary of our Lodge fell upon December, 9, 1895, and was fittingly celebrated in the lodge rooms on the evening of that date. A large gathering of Masons, ladies and friends filled the hall to overflowing, and officers for the ensuing year were publicly installed. Following these ceremonies, a banquet was served and speeches appropriate to such an auspicious occasion were given. But the big celebration, plans for which were even then well under way, was held over until June 24th of the following year.

This was a grand affair—the most elaborate this section of the country has seen before or since. Newspapers of that week carried columns devoted to the details, descriptions of the street decorations, the principal speeches in full, the parade of over one thousand

Masons with seven bands, the feast at the grounds of the Agricultural Society.

The day was perfect, even for June in the Berkshires, and the streets were lined with people from miles around to witness the parade. No doubt there are some present here tonight who remember the event clearly, but I believe only six who are now members of our Lodge were members at the time of the celebration fifty years ago. Charles H. Booth was Worshipful Master and Isaac R. Prindle was Secretary. Most Worshipful Edwin B. Holmes, Grand Master of Masons in Massachusetts, was present and his was one of the important addresses of the day. Brother Herbert C. Joyner's greeting to the large gathering has gone down in history as one of the most fluent and flowery orations ever heard here.

We haven't the time to go into details of this mammoth celebration. A full account may be found in the files of The Berkshire Courier at the Mason Library reference room, and I have no doubt is also among the archives of the Grand Lodge. I will quote the last lines of the minutes of that day as they appear on the record: "After a day of great joy and gladness to all, the lodge was closed in form. I. R. Prindle, Secretary.

It is said that the first one hundred years are the hardest. So far this seems to have proven true of Cincinnatus Lodge, for certain it is that the first century of our existence had some rough times and some blank years in our series of record books.

The past fifty years have been more serene, with steady growth, but this does not produce material for the historian. Its unbroken record of meetings has been on the whole rather uneventful, its standard of membership has remained high, and although by no means a large Lodge, it maintains an enviable reputation in the district and not too bad a one in the Grand Lodge.

Less than six years after the observance of the centennial, on January 29, 1901, a disastrous fire gutted the block in which the Lodge was located, and we lost practically everything therein. A compass and square set and a Bible, both over one hundred years old and formerly the property of Sheffield Lodge, were saved; the Senior Warden's chair, ancient sword of the Tyler, a few pictures, drawers from the Secretary's desk, a copy of the charter, and an old green chest of records and papers were also rescued. Our original charter was safely deposited in the vaults of one of the local banks.

Meetings were held in the rooms of Taghconic Lodge of Odd Fellows in Foresters Hall, and in the G.A.R. Hall in the Whiting Block while the Berkshire Block was being rebuilt. October 17, 1902, we moved back and have remained there up to the present time.

We were also visited by fire on July 14, 1898, but not to such an extent that our quarters had to be abandoned.

The records of May 12, 1911, carry the vote of acceptance to the invitation of Rev. Brother J. R. Lynes, Rector of St. James' Church, to lay the corner stone of the parish house on June 24, but there is no further record of carrying out the vote, although a committee was appointed to have charge of the work.

On June 8, 1912, we received a fraternal visit from Most Worshipful Grand Master Everett C. Benton,

who presented the Lodge with a gavel made of wood from the Forests of Lebanon.

We accepted an invitation to be present at the dedication of the Pittsfield Temple on May 4, 1914, and a number of the Brethren attended.

Our one hundred and twenty-fifth anniversary was fittingly celebrated on the evening of December 9, 1920, with a capacity gathering in our Lodge rooms. The Grand Lodge was represented by R. W. Frederick W. Hamilton, Grand Secretary, R. W. Charles H. Ramsay, Grand Treasurer and Wor. Frank H. Hilton, Grand Sword Bearer. R. W. Walter B. Sanford, then District Grand Master of the 16th District, presided, and R. W. Orlando C. Bidwell read an historical paper, bringing the history of the Lodge up to that date. The principal address of the evening was by R. W. Brother Hamilton, who took for his subject "The Democracy of Paul Revere." The next evening a Masonic ball was held at the town hall, which was the social event of the year.

Another Most Worshipful Grand Master visited Cincinnatus Lodge in 1928. On May 11th of that year Most Worshipful Frank L. Simpson and suite made a fraternal visit, and he addressed the Brethren on what the Grand Lodge was doing and what it hoped to accomplish in the future.

A recent event, one which many of us present tonight attended, was one of the most important of the last half century. It was the reception given to Right Worshipful James F. Watson soon after his election as Junior Grand Warden. The honor conferred upon him and upon Cincinnatus Lodge was fittingly celebrated here at the Berkshire Inn on the evening of May 18, 1945, after a communication of the Lodge in its rooms, which was closed in ample form by Most Worshipful Samuel H. Wragg, Grand Master of Masons in Massachusetts. The banquet was followed by addresses, and the Grand Master presented Brother Watson, on behalf of Cincinnatus Lodge, a Junior Grand Warden's jewel. Brother Watson, who was the youngest Master ever to preside over Cincinnatus Lodge, is the only permanent member of the Grand Lodge we have ever had.

During the one hundred and fifty years, Cincinnatus Lodge has been honored by furnishing seven District Deputies, namely: Edward F. Ensign, Henry T. Robbins, Miles T. Huntington, Orlando C. Bidwell, Clarence I. Sweet, Walter B. Sanford and James F. Watson. It has had some grand old men during the past fifty years, as well as those stalwarts who went before. I would not want to conclude without mentioning Brother Isaac R. Prindle, Secretary for fifteen years, who was responsible for putting our records and work book in such splendid order, and who was the historian of the Lodge at its centennial.

If I started to recall the names of Brethren who were outstanding in faithfulness to their Lodge, I would have to produce a long list. Let me mention but two, and you can add others to them on the souvenir of the evening, which you will receive later, Right Worshipful Henry T. Robbins, faithful attendant and organist for many years—an officer 48 of his 61 years as a Mason. Right Worshipful Walter B. Sanford, gone from us but a short time, Secretary for years, and a pillar of Masonry

in the County, who was rewarded with the highest honors in the Fraternity.

Cincinnatus Lodge has furnished soldiers in every war in which the United States has been engaged, with the possible exception of the war with Tripoli. Every member engaged in World Wars I and II returned safely, although several sons of members made the supreme sacrifice. We enthusiastically responded to the Grand Lodge appeal for funds for the Service Center at Ayer, and individual members held responsible places in the war-time emergencies.

THE FIRST NOBLE GRAND MASTER

By the late ALBERT F. CALVERT, P.G.STWD.

Apparently George Payne, the successor on the Masonic throne of England of Anthony Sayer, first Grand Master, made it one of his special aims, during his second tenure of that office in 1720, to enlist the interest of several noblemen in the affairs of the Craft, not the least important of these being John, Duke of Montagu. When or where he was initiated is not known, but, in 1720, he figures as a member of Corner Stone Lodge, then held at the "Bear and Harrow" in Butcher Row, Temple Bar, now known as the St. George and Cornerstone Lodge, No. 5. It is not impossible that this was the year of his initiation, since the steps from the porch to the pedestal were not so many in those days than at the present time.

The jump from Anthony Sayer, Desaguliers, and George Paynes was a long one, and will be seen from the following particulars of the Duke of Montagu, taken from official records:

"John, second Duke of Montagu (1705), Marquess of Monthermer (1705), Earl of Montagu (1689), Viscount Morthermer (1689), and Baron Montagu of Boughton (1621), succeeded to the Peerage, March 9, 1708/9. He was an officer in the Army, serving in Flanders, and becoming in 1739, Lieutenant-General; General of the Horse in 1746; Colonel first troop of Horse Guards, 1725-31 and 1737; Colonel Second Regiment of Horse, 1740. He was High Constable for the Coronation of George I, October 20, 1714; Lord Lieutenant Northants and Warwicks., 1715; M.D., Cantab., October 7, 1717; Fellow College Physicians, October 23, 1717; K.G., 1718; K.B., 1725; Great Master Knights of the Bath, on its reconstruction, 1725; Bearer of the Sceptre with the Cross at the Coronation of George II, October 11, 1727; P.C., 1736; Master General of Ordnance, 1742-49; One of the Lords Justices (Regents) of the Realm, 1745 and 1748; Master of the Great Wardrobe; Lord Proprietor and Captain General of the Islands of St. Lucia and St. Vincent; Fellow Royal Society; married Mary, daughter of the first Duke of Marlborough; died s.p.m.s. (without male issue [Ed.]) of a violent fever, July 16, 1749, aged 59, buried at Warkton, when all his honors became extinct."

Our work book contains a long list of men prominent as citizens and Masons in this part of the state. The last name is numbered 2067; Brother Dean was number one. Between these numbers may be found names of the leaders in every branch of civil and business activity for a hundred and fifty years. It is our hope that at the completion of the second century of our history, fifty years hence, those celebrating the event can look back and credit us with carrying out our responsibilities and upholding tradition as well as did our predecessors.

According to Anderson, at the meeting of Grand Lodge held on Lady Day, 1721:

"Grand Master Payne proposed for his successor our Most Noble Brother, John, Duke of Montagu, Master of a Lodge; who being present, was forthwith saluted *Grand Master Elect*, and his Health drank in *due Form*, when they all express'd great Joy at the happy Prospect of being again patronised by Noble Grand Masters, as in the most prosperous Times of *Free Masonry*.

"Payne *Grand Master* observing the Number of Lodges to increase, and that the General Assembly requir'd more Room, proposed the next *Assembly* and *Feast* to be held at *Stationers Hall*, Ludgate Street; which was agreed to.

"Then the *Grand Wardens* were order'd as usual to prepare the Feast and to take some *Stewards* to their Assistance, Brothers of Ability and Capacity, and to appoint some Brethren to attend the Tables; for that no strangers must be there. But the *Grand Officers*, not finding a proper number of *Stewards*, Mr. *Josiah Villenau*, Upholder in the *Borough, Southwark*, generously undertook the whole himself, attended by some *Waiters, Thomas Morrice, Francis Bailey, etc.*"

The Duke was elected a Fellow of the Royal Society, on 3rd March following, and he was installed as Grand Master on 24th June, at the Assembly and Feast, when, at his request, Philip, Lord Stanhope, afterwards Earl of Chesterfield, and several other gentlemen were initiated. The Minutes recording the event is as follows:

"Payne, *Grand Master*, with his *Wardens*, the former *Grand Officers*, and the *Masters* and *Wardens* of 12 Lodges, met *Grand Master Elect* in a *Grand Lodge* at the *King's Arms Tavern, St. Paul's Churchyard*, in the Morning, and having forthwith recognised their Choice of Brother Montagu they made some new Brothers, particularly the noble Philip, Lord *Stanhope*, now Earl of *Chesterfield*; and from thence they marched on Foot to the *Hall* in proper Clothing and *due Form*; where they were joyfully receiv'd by about 150 true and *faithful* well clothed.

"After Grace said, they sat down in the Ancient Manner of *Masons* to a very elegant Feast, and dined

with Joy and Gladness. After Dinner and Grace said, Brother Payne the old *Grand Master*, made the first procession round the *Hall*, and when return'd he proclaimed aloud the most noble Prince and Our Brother:

John Montagu, Duke of Montagu, Grand Master of *Mason's* and Brother *Payne* having invested his Grace's Worship with the Ensigns and Badges of his Office and Authority, install'd him in Solomon's Chair and sat down on his Right Hand; while the Assembly own'd the Duke's Authority with due Homage and joyful Congratulations, upon this Revival of the *Prosperity of Masonry*.

"Montagu, Grand Master, immediately call'd forth (without naming him before), as it were carelessly, John Beal, M.D., as his *Deputy Grand Master*, whom Brother *Payne* invested and installed him in *Hiram Abbi's* Chair on the *Grand Master's Left Hand*.

"In like manner his *Worship* called forth and appointed: *Mr. Josiah Villeneau* and *Mr. Thomas Morrice Grand Wardens** who were invested and installed by the last *Grand Wardens*.

"Upon which the *Deputy* and *Wardens* were saluted and congratulated as usual."

There are no particulars available of John Beal, M.D., who was appointed *Deputy Grand Master* on this occasion. The only name in *Munk's Roll of the College of Physicians* in any way corresponding is John Beal, a native of Berkshire, who was admitted a Licentiate of the College of Physicians, on 1st April, 1715. According to the *Historical Register*, one Dr. Beale, a noted midwife, died on 20th June, 1724. In 1723, a Dr. John Beale was Master of the Lodge which met at the Crown and Anchor, near St. Clement's Church.

Dr. Stukely says that Lord Herbert and Sir Andrew Fountaine were present on the occasion of the Duke of Montagu's installation. At the Installation of the Knight of the Bath, on the resuscitation of that Order, on 17th June, 1725, Sir Andrew Fountaine was Proxy for Prince William Augustus, afterwards Duke of Cumberland. Sir Andrew was Vice-Chamberlayne to the Princess of Wales, and, in March, 1726, he was authorized to bear Supporters to his Arms "in consideration and memory" of his having acted as Prince William's Proxy in the Procession on that occasion.

We are indebted, by the way, to Dr. Stukely for the first authoritative reference to the appointment of a *Grand Master*. In his *Diary*, under date of 24th June, 1721, he refers to the appointment of John, Duke of Montagu to that office. Anderson tells us that at this meeting, Dr. Desaguliers made an eloquent oration on the subject of Masons and Masonry, and Bro. Villeneau

*As mentioned earlier on by Dr. Anderson in his record of the election of the Duke of Montagu, the senior of these two *Grand Wardens*, Josiah Villeneau, was an upholster (upholsterer?) of Southwark, who had undertaken alone to arrange the Feast, and the Junior, Thomas Morrice, one of the Waiters, called to assist him. Their appointments in these circumstances would appear to have been more the reward of gratitude for human comforts zealously provided, than of special Masonic qualifications, although these may also have existed and justified the choice, but have not been recorded by the historian. [Ed.]

was thanked by the *Grand Master* for his care of the Feast, who ordered him as *Warden* to close the Lodge.

Anderson informs us that a meeting of the *Grand Lodge* held on 29th September, 1721, the Duke of Montagu commanded Dr. Desaguliers and James Anderson to revise, arrange and digest the old Gothic Constitution, old Charges, and general regulations.

The next Communication was held on 27th December of the same year, at the Queen's Arms, St. Paul's Churchyard, when at the desire of the Brethren, the Duke of Montagu appointed "14 Learned Brothers to examine Bro. Anderson's manuscript." Their report was satisfactory and, at the ensuing meeting of *Grand Lodge*, held on 25th March, 1722, at the *Fountain Tavern*, in the Strand, *Grand Lodge* ordered the Manuscript to be prepared for press with the following title: "*The Book of Constitutions of the Free Masons: containing the History, Charges, Regulations, etc., of the Most Ancient and Right Worshipful Fraternity. For the use of the Lodges. London, 1723.*"

As already mentioned, when the Order of the Bath was resuscitated in 1725, the Duke of Montagu was appointed *Great Master*, an office by the way held since by the *Grand Master* of English Freemasonry, H.R.H. the Duke of Connaught. In those days, however, as Sir N. H. Nicholas in his *History of Orders of Knighthood* points out, the office of *Great Master* of the Order of the Bath was not an honorary one, for a fee of £138 was paid to him on the appointment of every Knight Companion, "and the Duke of Montagu must have received altogether about £6,738, at least, and possibly close upon £10,000." This, however, does not seem to have been his only perquisite. In a letter written by Frances, Countess of Hereford (afterwards Duchess of Somerset) to Henrietta Louisa, Countess of Pomfret, dated 20th September (O.S.) 1739, occurs the following passage: ". . . Speaking of narrow fortunes puts me in mind of an anecdote relative to the Duke of Montagu, which I cannot forbear telling, though it is yet kept a secret. It has been thought necessary to make such an addition to the number of gentlemen-pensioners (*mais en cachette* and upon half-pay) as hath put twenty thousand pounds in his pocket."

The Duke of Montagu was the first nobleman to be elected *Grand Master* of England, but from his day the throne of the *Grand Lodge* of England, without a single exception, has been occupied by Brethren of noble or royal rank. Not only was the office of *Deputy Grand Master* created by him, but he assumed the power of appointing both his *Grand Wardens*, instead of leaving such appointments in the hands of *Grand Lodge*, a rule which has continued in force to the present time.

The Duke of Montagu was a capable and efficient ruler, and in private life was famed for his philanthropy. Anderson says, although the statement was contradicted later, "*Grand Master Montagu's good Government inclin'd the better Sort to continue him in the Chair another year and therefore they delay'd to prepare the Feast.*"—*Freemasons' Chronicle*.

THE SUPREME COUNCIL FOR ITALY

MELVIN MAYNARD JOHNSON, 33°, *M.P. Sovereign Grand Commander*

At the last Annual Meeting of the Supreme Council, the Sovereign Grand Commander was authorized to extend fraternal recognition to and exchange Representatives with the group of Scottish Rite Masons in Italy whom he, after consultation with the Committee on Foreign Relations, determined to be the legitimate Supreme Council for Italy.

In Italy, there are only two groups worthy of consideration: one is now known as the "via della Mercede" group, and the other is known as the "Palazzo Giustiniani" group. They take their names from their places of meeting. Each group has a *Grand Orient*, and also a Supreme Council. In Italy, the "Grand Orient" and "Grand Lodge" are synonymous.

The *Grand Lodge* of the "via della Mercede" group has surrendered some of its sovereignty to the Supreme Council. Were it not for this fact, there would probably already have been a union of the two groups. It is reasonably certain that no legitimate *Grand Lodge* in this country will recognize any foreign *Grand Orient* (or *Grand Lodge*) unless it is a supreme and sovereign body.

The *Grand Lodges* of South Carolina and Massachusetts have recognized the *Grand Orient* of the "Palazzo Giustiniani" group. This was done after careful investigation and consultation.

A first hand investigation of the Masonic situation in Italy has been made by the Commission sent by the Masonic Service Association. On this were two Active Members of our Supreme Council: George E. Bushnell,

33°, *Grand Lieutenant Commander* and Charles H. Johnson, 33°. The Chairman of the Commission was Ray V. Denslow, 33°, of Missouri.

We have also been advised by Worshipful L. A. Jenny, of Dumont, New Jersey, who was a Colonel in the United States Army, stationed in Italy for two years where he was Allied Minister of Public Works. He made a careful study of the facts including the character, standing and ability of the Italian Masonic personnel.

Recently, Brother Austin Interrante, 32°, of our jurisdiction, has returned from a visit to his native land. (He is now a naturalized citizen of the United States.) All of those named recommend the recognition of the *Grand Orient* by *Grand Lodges*; and, by our Supreme Council, of the Supreme Council of the "Palazzo Giustiniani" group.

The *Grand Commander*, consequently, after consultation with the Committee on Foreign Relations, has extended recognition to the "Palazzo Giustiniani" group.

The *Grand Commander*, consequently, after consultation with the Committee on Foreign Relations, has extended recognition to the "Palazzo Giustiniani" group of which the Sovereign *Grand Commander* is Tito Signorelli, 33°, and the *Grand Chancellor-Secretary* is Lorenzo Pagani, 33°.

The *Grand Commander* has appointed Publio Cortini, 33°, as our Representative near the Supreme Council for Italy, and has suggested Howard R. Cruse, 33°, as their Representative near this Supreme Council.—*News-Letter*.

DIVIDENDS IN DEGREE WORK

WILLIAM A. LAVEAU, 32°, *Dramatic Director, Grand Rapids, Michigan*

The most compensating dividend that can come to an actor, an impersonator or one who, through entertainment, can inform and teach, is the satisfaction that comes to him who has done a good job. Another dividend is what he himself gets out of his efforts that increase his knowledge and make him a better man. Still another dividend is the growth of his urge to excel, to do better next time and to take larger and more important parts.

Dramatic schooling is the same the world over. Every theater is a school for the actor and every degree we present in our Consistory is a school for the worker or participant. Only when the degree-worker realizes this, is he on the way to becoming a good performer. Every brother who takes part in the working of our degrees gets considerable of the training and benefit of the schooling that has made actors since the ancient Greeks put into poetic and dramatic form the thing we call "the play."

We must today obey the same fundamental principles that made good acting in the days of Aeschylus and Euripides more than two thousand years ago. The same clarity of speech, good play-writing and faultless unity both of play-writing and acting in the times of Sophocles, of Shakespeare and of Barrie are required in every performance of today, whether in a theater on Broadway or in the one-act drama in the calendar of Scottish Rite degrees. The thing is to find the basic principles in the theme and its presentation, to study them and to utilize them.

No dramatic school or abstract dramatic philosophy ever made an actor. It is the one art or profession that you cannot learn from books. There are many theories that may help you, many teachers who may guide you over troublesome places but you must yourself become a good actor, whether of the stage of a public theater or through the exemplification of Scottish Rite degrees.

It is far more creditable to Brother Jones—who, in

private life, might be a business man, tradesman or maker of children's shoes—in becoming a good actor than it is to Raymond Massey, Ronald Colman or that it was to George Arliss. These have spent lifetimes concentrating on one aim, one idea, that of becoming good actors. To be sure, many successful actors have had hard going but they have specialized upon a set and prescribed career. The multifariously-engaged worker in our Consistory degrees enjoys no such advantage. He must attend to his own business, trade or profession. His play-acting becomes an avocation, something he does for the love of the Order and the fellowship of which he is a part. Therefore, when he does a good job of acting in the presentation of our degrees he is entitled to vastly more credit than is due the most distinguished of professionals. And there, brother, is a real dividend.

One of the things that inspire every actor is applause. Applause is his principal compensation, for if he is not applauded the chances are he will get little wherewith

to eat. The same holds relatively true in our Scottish Rite dramatic field. If your friend does a good job in one of our plays, tell him about it when the work is over. If he did not do a good job and you are sure about where he failed, tell him that, also, but as a matter of helpfulness, not criticism.

"I like praise and I dote on applause," said Joseph Jefferson, "but more than all else I appreciate an honest, intelligent criticism from any honest source or direction."

To be sure, all actors do not feel that way but the sincere and conscientious ones do. To be intelligently criticized comes like a dividend to them.

There are many and large dividends on the stage and even more and larger dividends when good acting is performed by non-professionals for a cause common not only to themselves but to their audiences, which, in our case, are composed entirely of brothers.—*The Scottish Rite News, DeWitt Clinton Consistory.*



S. H. BAYNARD, JR.

Samuel H. Baynard, Jr., 68, grand secretary-general of the Scottish Rite of Freemasonry, died Tuesday, Sept. 9 at Al-
lerton Hospital, Brookline, Massachusetts.

He came to Boston to head the administrative offices of the Scottish Rite in 1940, after achieving all Masonic ranks in both the Commandery and the Consistory.

A native of Wilmington, Del., he was graduated from Delaware College in 1900. After studying law, he established his own law firm in Wilmington, which he maintained until his appointment as grand secretary-general of the Scottish Rite.

He was named commander-in-chief of the Wilmington Consistory in 1922, and was one of the incorporators of the Delaware Scottish Rite Building Corp., a holding company for the four bodies of Freemasonry in Delaware. He later became a member of the board of directors.

He was honorary member of the Excelsior Consistory of Camden, N. J., and the De Molay Legion of Honor, and was a member of the Royal Order of Scotland. He had been a deputy for Delaware since 1936. A year earlier, he started the volume history of the Scottish Rite in the United States.

He was knighted in St. John's Com-

mandery 1 in 1911, was eminent commander there in 1922-23, and had been a trustee since 1923.

He was district secretary for the Capital District of the Lions Club International, comprising Maryland, Delaware and Washington, and was a member of that organization here, and in Philadelphia.

He also was a member of the Algonquin Club and all orders of Freemasonry in Boston, as well as in Philadelphia.

Besides his wife, he leaves a daughter, Mrs. Ross Ford of Morristown, N. J.

N. Y. DORMITORY FOR VETERANS

The Masonic Dormitory of 100 beds on the second floor of the Masonic Hall, 71 West 23rd Street, at Sixth Avenue, New York City, has been made available free to all in the Armed Forces including the merchant marine, and all veterans who are Masons or sons of Masons. Recreational materials including those for reading and writing are at their disposal. Open all right, every night, the dormitory may be made use of by veterans while being interviewed by agencies and employers to whom they are referred by the Directors of the Grand Lodge Committee on Service and Rehabilitation.

Some of the veterans put up at the dormitory until their first pay checks are received.

The Grand Lodge maintains a competent staff of expert counselors who are at the service of veterans who want help in seeking employment, housing, a course in education, information on veterans' affairs, or legal advice.

Blinded veterans who are being trained at Old Farms Convalescent Hospital at Avon, Conn., are often entertained for weekends, while they learn their way about the city or became established in jobs.

THE WASHINGTON STATUE

The Supreme Council, 33°, of the Southern Jurisdiction has donated to The Washington Cathedral (Episcopal) a marble statue of George Washington. It is finished and is now in the transept of the Cathedral. On Sunday, the 19th of October, at 5:15 p.m., it will be presented to the Right Reverend Angus Dun, Bishop of Washington, in a short and, we believe, impressive manner.

The statue is to occupy the bay of the Cathedral, when it is finished, the first on the righthand side of the main entrance. The Supreme Council, with their ladies, will attend in a body, and the ceremony will be open to the public.

MASONIC TEMPLE, PHILADELPHIA

The Committee on Library and Museum of the Grand Lodge of Pennsylvania has published a handsome, 56-page book descriptive of the Masonic Temple at Philadelphia, with 13 full-page illustrations showing interior views of the Temple.

Dedicated in 1873, this Temple is one of the most beautiful and unique Masonic buildings in the United States, attracting thousands of visitors annually. It is the home and meeting place of the Grand Lodge, and also houses the famed Grand Lodge Library and Museum.

Brother William J. Paterson, 33°, Librarian and Curator, prepared the material contained in this book. Printed as a matter of record, but also very interesting to read, are the descriptions of the fine art work throughout the Temple, the murals, stained glass windows, medallions, special rooms and halls. "The Art Association of the Masonic Temple" was organized in 1887 for the sole purpose of planning and supervising the art work to decorate and embellish the various halls, "giving them artistic, historic and Masonic beauty. . . ." As to how well the Association accomplished its purpose, this new descriptive book is partial testimony. The book contains information and pictures not previously included in other publications issued by the Grand Lodge of Pennsylvania.

KNIGHT TEMPLAR ASYLUM SOLD

Louisville Demolay Commandery No. 12, Knights Templar, has sold its Asylum, which it purchased in September, 1908, and on May 27, 1909, it was dedicated after extensive improvements. The structure was originally a large private residence and, as the business section of Louisville, Ky., expanded toward the property, it grew more valuable. It is believed that Louisville-DeMolay Commandery No. 12 is one of only two Commanderies which owned its Asylum. It will hold its conclaves in the commodious Temple of the Scottish Rite Bodies of that city.

PRINCE HALL WINS AGAIN

The legitimacy of Prince Hall Freemasonry has been upheld in court. An interesting and far-reaching opinion was handed down recently by Justice John C. Arnold of the Superior Court of Pennsylvania in a case involving the legitimacy of Negro Freemasonry in Pennsylvania.

A group of Negroes claiming to be

Masons applied to the Court of Common Pleas, No. 1, of the County of Philadelphia, for a charter for a Corporation to be known as "Most Worshipful Widow's Sons Grand Lodge of Ancient Free and Accepted Colored Masons of Pennsylvania."

The application was opposed by the "Most Worshipful Prince Hall Grand Lodge of Free and Accepted Masons of Pennsylvania."

The case was referred to a Master, whose recommendation of approval was adopted by the Court, but the Most Worshipful Prince Hall Grand Lodge, appealed from this decision.

Judge Arnold delved deeply into the evidence, consulted the authorities cited, studied the history of the Prince Hall Masonic Fraternity and stated in his opinion:

"Under the evidence it is clear and uncontradicted that the Prince Hall Grand Lodge was, and is, the one and only source of legitimate Negro Masonic Lodges in Pennsylvania."

The Justice set forth in his opinion the law as developed in decisions of the Courts in Pennsylvania and elsewhere covering every angle of the case, and finally stated:

"It therefore follows that the purposes of the proposed corporation were not lawful, and that they were injurious to the community and the court below abused its discretion in approving the corporation."

The opinion is sound and conclusive.

SAMUEL H. BAYNARD, JR., 33°

ASK FREE MASONS

MAKE COMMUNISM STUDY

(A.P.) The supreme council of 33d degree Masons, Ancient and Accepted Scottish Rite of Free Masonry, N.M.J. may make a study of communism, a project that could lead it into partisan politics for the first time, Dr. Melvin M. Johnson of Boston, sovereign grand commander, said recently.

In an interview, Dr. Johnson said he would ask the council at its 135th meeting, to undertake a comparative study of communism and democracy in theory and practice.

Although he emphasized that the proposed project would be more economic and sociological than political research, the Commander added that even mention of such issues would be a departure from the council's traditional aloofness to political controversy.

NEW SOUTH WALES

The Grand Lodge of New South Wales held its quarterly meeting at Sydney in July with Grand Master Frank Whiddon presiding. Since March, he reported, he had consecrated five new Lodges, attended eight installations, addressed four combined meetings, addressed the Masonic Reunions in Sydney Town Hall, delivered an address on "Empire" at Mosman, and attended the installation ceremony of A. E. Rowe, Grand Master of the Grand Lodge of Victoria. At the latter function interstate delegates were received by the Lord Mayor of Melbourne at a civic reception.

Following an appropriation of £1,000 for the Masonic Hospital, estimates were obtained for major installations and other purposes of improvement. The Grand Master requested the Grand Secretary to proceed to bring the history of the Grand Lodge up to date. It was announced that about £5,692 had been turned over to the Lord Mayor of Sydney for the fund for food to Britain. The report of the Board of General Purposes revealed that petitions for new Lodges had been made at Sydney, Auburn, Hurstville, Redfer, Punchbowl, Manly, Merrylands, Coffs Harbor and Belmont.

GRAND LODGE OF MICHIGAN

The Grand Lodge of Michigan, meeting in Detroit in May, appropriated nearly \$300,000 for its activities, principally \$259,609 for maintenance of the Home and Hospital at Alma, with an average of 205 residents. This number will be increased to some 255 as soon as the addition to the Hospital is ready, which it is expected will be completed at a cost of over \$250,000. An appropriation of \$80,000 was made for the George Washington Masonic National Memorial Association, payable in two installments, and this gift places the Grand Lodge of Michigan among those appropriating most generously to this fund, Michigan's appropriation now totaling \$193,893. A fund of \$10,000 was provided for work at the Veteran's Hospital at Battle Creek and \$13,000 for the relief of Masonry in foreign countries.

The Board of General Purposes, established in 1946, made 20 recommendations, nearly all of which were approved, including: permission for Rainbow Girls and Job's Daughters to meet in Masonic Temples; election of Grand Lodge Officers by acclamation, effective at once; deference, for further consideration, action to rescind the law allowing Lodges

to expend up to 5 per cent of income on other than Masonic charities; no authorizing of 50-year buttons; further investigation of the present District Deputy system, and existing law pertaining to plural membership.

The Grand Lodge per capita tax was increased from one dollar to two. Clarence A. Hooper of Flint succeeded Paul O. Strawhecker as Grand Master.

EVERETT W. JACOBS

Everett W. Jacobs, Imperial Recorder of the Anicent Arabic Order Nobles of the Mystic Shrine of North America, passed away August 6, 1947, in Richmond, Va. He was born in 1884 in New Haven, Conn., and had lived in Richmond since 1927, first as assistant to the late James H. Price, 33°, Imperial Recorder, and then in the same position. He was a member of the Knights Templar of Massachusetts and of the Royal Order of Jesters.

GRAND RAPIDS TEMPLE BURNS

The magnificent seven-story Masonic Temple at Grand Rapids, Mich., which cost \$1,200,000, was partly destroyed by fire during the early morning hours of May 30th. The total loss was around \$400,000. Structure and furnishings were covered by insurance to the amount of \$1,000,000.

The amphitheatre where the Scottish Rite Degrees were exemplified was destroyed except for stage which was saved by the fire curtain. The robe room was damaged on the exterior but the robes were not badly damaged. The pipe organ was badly wrecked but technicians who have examined it say that it can be repaired.

HAPPY ENDING

About two years ago there appeared in this magazine an account of Minnie Rose Webb, a crippled girl out in Tennessee, how her associates used to stand by the railroad and wave to passing trains, but Minnie never left the piazza of their farm home.

One day a passenger train was flagged by a train ahead and it happened in front of the farm buildings. The kiddies were there, one of the trainmen asked why she (the girl on the piazza) never came with them? They replied, "She is a cripple." Few weeks later that same train stopped, the crew took from the baggage car a wheel chair and carried it to Minnie. Time went on, and one day the same train stopped again and several of the crew went to the piazza and carried Minnie Rose in their arms into a Pullman and

away she went to a Shrine Hospital. At the time the father wrote us about it, and two letters are today on file in our desk from the appreciative father.

Less than a month ago we were in conversation with a Southern Pacific conductor on a train just north of Concord (a Shriner from Santa Clara, California); and mentioned to him the circumstance; he said he was knowing it at the time.

Below is a brief writeup from a recent issue of the Harrisburg *Telegraph*, which will interest those who remember reading the account we published some months ago.

It does not happen as often in real life as it does in the fiction of book or screen, but here is one story with a happy ending and none can doubt it.

The story is of little Minnie Rose Webb, the crippled girl who sat on the porch of a small home near the railroad, in Tennessee, and waved at trainmen as the great locomotives and long trains of cars rolled past.

She had been crippled from birth, and yet her happy smiles and friendly wave to her railroad friends never gave evidence that her troubles caused her any lack of spirit. The railroaders, to a man, took the youngster to their hearts and one day a passenger train stopped, and they came across the field to Minnie Rose's home and picked her up and took her to the train and thus on to the Shriners Hospital for Crippled Children in St. Louis.

That was more than year ago, and now Minnie Rose is back home again, her wheel-chair, gift of her railroad friends, discarded in behalf of crutches. She walks, something she had never in her most fervent dreams ever believed could be possible.

Who knows, perhaps miracles of surgery will make it possible eventually for even the crutches to be put aside. But in any case, this is a story with a happy ending, not only for Minnie Rose but for the unidentified numbers who contributed to her story, from the railroaders who waved back at her to the doctors who operated on her legs.—Harrisburg *Telegraph*.

STAR AND GARTER EXPLAINED

The phrase "Star and Garter" as used Masonically is not entirely clear to some members of the Craft. The Order of the Garter was founded by Edward III way back in 1348. Then in 1629, the Star was added to the Garter. From the beginning the Order had been under the protection of St. George, and his red cross on a field of white was borne by the Knights of the Garter on the left side of the mantle. Various sovereigns over

the decades conferred decorations on their favorite Order. One of these was the Star, which was formed by surrounding the badge of St. George with eight points of silver. This added brilliance to the insignia. Charles I added the Star.

It is held likely that in England there was never any Order of the Star familiar to the Craft. However, there was an Order of the Star founded as a rival to the Garter by John of France in 1352. It was in disrepute by 1469 and Louis XI's Order of St. Michael took its place in that year. Its complete title was "The Order of the Star, or of the Noble House."

Someone has said that one emblem of Masonry is "More honorable than the Star, and Garter." It is sometimes held that the reference in Masonic rituals may be merely to a star and garter as prominent details in the insignia of that English Order which is the oldest and still most illustrious Order of British chivalry. Some have asked why the Masonic badge is considered more honorable than such a coveted distinction in England. The answer is in the fact that Knightly Orders were held by men of a social class who had an aristocratic disdain for workers. The Masonic badge, on the other hand, "is an emblem of labor—honest work, manual or mental—for the sake and welfare of others."

FATHER AND SON

An unusual experience was that of Harold H. Thom, 32°, K.C.C.H., of Omaha, Neb., when he had the privilege of conferring all the degrees of the Blue Lodge, the Royal Arch Chapter, the Cryptic Council and the Orders of Templary on his son, Harold C. Thom, recently. This is believed to be unique in the annals of Nebraskan Masonry. The father is a Past Wise Master of the Rose Croix Chapter, Scottish Rite, in Omaha and also Grand Instructor-Inspector General of the Grand Commandery, Knights Templar, of Nebraska.

All Sorts

LINE LOGIC

Two weeks off is too often followed by two off weeks.

One man in a thousand is a leader of men; the others follow women.

There's one way left to reduce taxes since the vetoes—cut your income.

Early to bed and early to rise, and you'll lose the bags from under your eyes.

The only business that makes money without advertising is the United States Mint.

Almost everybody believes in the Marshall Plan, but not one out of a hundred can explain it.

Under the community property law a husband is entitled to half his income—which is a big increase for most married men.

FIVE AGES OF MAN

"Daddy, I know how to do everything," said the little boy of 6.

"What I don't know isn't worth knowing," said the youth of 20.

"Well, anyway, I do know my trade from A to Z," said a man of 35.

"There are very few matters, I am sorry to say, that I am really sure about," said the man of 50.

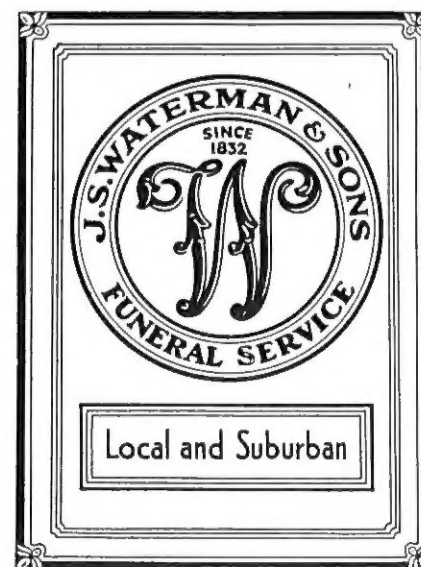
"I have learned a bit, but not much, since I was born; but knowledge is so vast that one cannot become wise in a short lifetime," said a man of 65.

When Edward Everett Hale was chaplain of the United States Senate he was asked: "Do you pray for the Senate, Doctor Hale?"

"No, I look at the Senators and pray for the country."

They had not met for some time. They were sitting in the gloaming, listening to the languorous roll of the sea below.

"And you say that last week you were



in the town where I live?" she murmured.

"Yes!"

"And you thought of me, John?"

"Ay, I did," replied John. "I said to myself, 'Why, isn't this where what's-her-name lives?'"

IN N. H.

Mirandy's voice from the settin' room: "Where be ye, Silas?"

Silas: "In the parlor."

Mirandy: "Whut ye doin' in thar?"

Silas: "Takin' a nap."

Mirandy: "Whut! On thet new sofy?"

Silas: "Nope! I'm on the floor."

Mirandy: "Whut! On thet new rug?"

Silas: "Nope! I got th' rug turned back."

(Same setting; another day):

Mirandy: "Thar now! Silas! Ye've gone an' got yer sleeve in th' gravy."

Silas: "Yes! Mirandy! Durn it! Thet's whut I git for eatin' with my coat on!"

TOO TIRING

"Just fancy," said the young mother, "he's only 17 months old, and he's been walking for nine months!"

"Really?" said the visitor. "Don't you think it's time he sat down?"

SOMEBODY DID IT



The woman autoist was posing for her picture in front of the fallen pillars of an ancient Greek temple.

"Don't get the car in the scene," she warned the photographer, "or my husband will be sure to think that I ran into this place."

ONE YOUNGER


A four-year-old had just attended the birthday party of a neighbor's six-year-old daughter. "I suppose," said the boy's father, "that you were the youngest there." Replied the boy: "No, I wasn't, Daddy. There was another gentleman there who came in a baby carriage."

What the Seal doesn't show

Of all infectious germs,  the tuberculosis germ kills as many people as all others combined.  Yet, the tuberculosis death

rate has been cut 80 per cent since 1904. 

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search,  patient rehabilitation  and

public education.  So please, remember to

use Christmas Seals on all letters, cards and

packages.  Send in your contribution

today to your Tuberculosis Association. 

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A Hint to Masters:

A PLAY

“As It Was Beginning”

Boston 1733

Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.

By M.W. REGINALD V. HARRIS, K.C., P.G.M.
Grand Historian of the Grand Lodge of Nova Scotia

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the MASONIC CRAFTSMAN it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the CRAFTSMAN may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

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